



PANCHADASI

CHAPTER 08

The Lamp of Kutastha

76 Verses

Chapter 8 - Verse 1

खादित्यदीपिते कुड्ये दर्पणादित्यदीप्तिवत् ।
कूटस्थभासितो देहो धीस्थजीवेन भास्यते ॥१॥

khaadityadeepite kud'ye darpanaadityadeeptivat I
koot'asthabhaasito deho dheesthajeevena bhaasyate II 1 II

Just as a wall illumined by the rays of the sun is more illumined when the light of the sun reflection in a mirror falls on it, so the body illumined by Kutastha is more illumined by the light of Kutastha reflected in the intellect (Chidabhasa). [Chapter 8 – Verse 1]

Chapter 8 - Verse 2

अनेकदर्पणादित्यदीप्तीनां बहुसंधिषु ।
इतरा व्यज्यते तासामभावेऽपि प्रकाशते ॥२॥

anekadarpanaadityadeeptenaam bahusandhishu I
itaraa vyajyate taasaamabhaave'pi prakaashate II 2 II

When many mirrors reflect the light of the sun on to a wall which is already illumined by the sun, spaces between the various reflections are illumined by the light of the sun alone; and even if the reflections are not there, the wall still remains illumined. [Chapter 8 – Verse 2]

Chapter 8 - Verse 3

चिदाभासविशिष्टानां तथाऽनेकधियामसौ ।
संधिं धियामभावं च भासयन्प्रविविच्यताम् ॥३॥

chidaabhaasavishisht'aanaam tathaanekadhiyaamasau I
sandhim dhiyaamabhaavam cha bhaasayanpravivichyataam II 3 II

Similarly, both in the intervals between the modifications of the intellect (Vrttis), in which Chidabhasa is reflected, and during their absence (in Deep Sleep) Kutastha abides self-illumined; and Kutastha is therefore to be known as different from Chidabhasa. [Chapter 8 – Verse 3]

Chapter 8 - Verse 4

घटैकाकारधीस्था चिद्घटमेवावभासयेत् ।

घटस्य ज्ञातता ब्रह्मचैतन्येनावभासते ॥४॥

ghat'aikaakaaradheesthaa chidghat'amevaavabhaasayet ।

ghat'asya jnyaatataa brahmachaitanyenaavabhaasyate ॥ 4 ॥

An external object, such as a pot, is cognised through the Vrttis (Modifications of the intellect) assuming its form, but the knowledge 'I know the pot' comes (directly) through pure consciousness, Brahman. [Chapter 8 – Verse 4]

Chapter 8 - Verse 5

अज्ञातत्वेन ज्ञातोऽयं घटो बुद्ध्युदयात्पुरा ।

ब्रह्मणैवोपरिष्ठात् ज्ञातत्वेनेत्यसौ भिदा ॥५॥

ajnyaatatvena jnyaato'yam ghat'o buddhyudayaatpuraa ।

brahmanaivoparisht'aattu jnyaatatvenetyasau bhidaa ॥ 5 ॥

Before the rise of the Vritti (i.e., before the intellectual operation) my experience was 'I do not know that there is a pot over there'; after the rise, the experience is 'I know that there is a pot over there'. This is the difference the intellectual operation or Vritti brings about. But both the above experiences of knowledge or non-knowledge of the pot are due to Brahman. [Chapter 8 – Verse 5]

Chapter 8 - Verse 6

चिदाभासान्तधीवृत्तिज्ञानं लोहान्तकुन्तवत् ।

जाड्यमज्ञानमेताभ्यां व्याप्तः कुम्भो द्विधोच्यते ॥६॥

chidaabhaasaantadheevri'ttirjnyaanam lohaantakuntavat ।

jaad'yamajnyaanametaabhyaam vyaaptah' kumbho dvidhochyate ॥ 6 ॥

Cognition or knowledge (of external thing) is the action (thereon) of the intellectual modification tipped with Chidabhasa like the steel-head of a spear. And non-cognition is the (beginningless but not endless) dullness (of an external thing) covering its revelation. Thus an external thing is spoken of in two ways, as a thing (pot) known or unknown as the intellectual modification spear-headed by Chidabhasa pierces its cover of dullness or not. [Chapter 8 – Verse 6]

Chapter 8 - Verse 7

अज्ञातो ब्रह्मणा भास्यो ज्ञातः कुम्भस्तथा न किम् ।

ज्ञातत्वजननेनैव चिदाभासपरिक्षयः ॥७॥

ajnyaato brahmanaa bhaasyo jnyaatah' kumbhastathaa na kim ।

jnyaatatvajananenaiva chidaabhaasaparikshayah' ॥ 7 ॥

If the cognition of an unknown pot can be had through Brahman why not that of a known pot? It does produce the cognition, for the Chidabhasa ceases functioning, as soon as the pot is made known. [Chapter 8 – Verse 7]

Chapter 8 - Verse 8

आभासहीनया बुद्ध्या ज्ञातत्वं नैव जन्यते ।

तादृग्बुद्धेर्विशेषः को मृदादेः स्याद्विकारिणः ॥ ८ ॥

aabhaasaheenayaa buddhyaa jnyaatatvam naiva janyate ।

taadri'gbuddhervisheshah' ko mri'daadeh' syaadvikaarinah' ॥ 8 ॥

If the intellect is without Chidabhasa, the cognition of an object cannot take Place. For how does intellect in such a case differ from a lump of clay which is unconscious and insentient?
[Chapter 8 – Verse 8]

Chapter 8 - Verse 9

ज्ञात इत्युच्यते कुम्भो मृदा लिप्तो न कुत्रचित् ।

धीमात्रव्याप्तकुम्भस्य ज्ञातत्वं नेष्यते तथा ॥ ९ ॥

jnyaata ityuchyate kumbho mri'daa lipto na kutrachit ।

dheemaatravyaaptakumbhasya jnyaatatvam neshyate tathaa ॥ 9 ॥

Nowhere is a pot said to be known when it is besmeared with clay. Similarly when a pot is besmeared or covered by a Vritti only (not along with Chidabhasa) it cannot be said to be known (for both the clay and the Vritti are themselves unconscious and insentient).
[Chapter 8 – Verse 9]

Chapter 8 - Verse 10

ज्ञातत्वं नाम कुम्भेऽतश्चिदाभासफलोदयः ।

न फलं ब्रह्मचैतन्यं मानात्प्रागपि सत्त्वतः ॥१०॥

jnyaatatvam naama kumbhe'tashchidaabhaasaphalodayah' I

na phalam brahmachaitanyam manaatpraagapi satvatah' II 10 II

Hence cognition (of a pot) is that reflection of Consciousness (on the pot) which is produced as a result of the enveloping operation of the Vrtti-cum-Chidabhasa. Brahman or pure consciousness cannot be this resultant reflection of Consciousness inasmuch as it (being the eternal and immutable existence) exists prior to cognition. [Chapter 8 – Verse 10]

Chapter 8 - Verse 11

परागर्थप्रमेयेषु या फलत्वेन संमता ।

संवित्सैवेह मेयोऽर्थो वेदान्तोक्तिप्रमाणतः ॥११॥

paraagarthaprameyeshu yaa phalatvena sammataa I

samvitsaiveha meyo'rtho vedaantokti pramaanatah' II 11 II

(But will it not go against Suresvaracarya's opinion expressed in the following Vartika?) 'According to the authoritative books on Vedanta an object of cognition, in matters of external objects, is that Samvit or consciousness which is the result of the act of cognition.' [Chapter 8 – Verse 11]

Chapter 8 - Verse 12

इति वार्तिककारेण चित्सादृश्यं विवक्षितम् ।

ब्रह्मचित्फलयोर्भेदः सहस्र्यां विश्रुतो यतः ॥१२॥

iti vaartikakaarena chitsadri'shyam vivakshitam ।

brahmachitphalayorbhedah' saahasryaam vishruto yatah' ॥ 12 ॥

Here by 'Samvit' of consciousness what Suresvaracarya means is the resultant reflected consciousness, for the great Sankaracarya himself (Suresvara's guru) in his Upadesasahasri has made the distinction between Brahman-caitanya and the 'Resultant'-caitanya amply clear. [Chapter 8 – Verse 12]

Chapter 8 - Verse 13

आभास उदितस्तस्माज्ज्ञातत्वं जनयेद्घटे ।

तत्पुनर्ब्रह्मणाभास्यमज्ञातत्ववदेव हि ॥१३॥

aabhaasa uditastasmaajjnyaatatvam janayedghat'e ।

tatpunah'rbrahmanaa bhaasyamajjnyaatatvavadeva hi ॥ 13 ॥

Therefore the reflection of consciousness produced on the pot is the cause of its cognition; and the known-ness or knowledge of this cognition, exactly as its ignorance, is the work of the Brahman-caitanya. [Chapter 8 – Verse 13]

Chapter 8 - Verse 14

धीवृत्त्याभासकुम्भानां समूहो भास्यते चिदा ।
कुम्भमात्रफलत्वात्स एक आभासतः स्फुरेत् ॥१४॥

dheevri'ttyaabhaasakumbhaanaam samooaho bhaasyate chitaa ।
kumbhamaatrphalatvaatsa eka aabhaasatah' sphuret ll 14 ll

The Vrtti of intellect, the reflection of Cit on the pot, and the (object) pot-all three are made known by Brahman-caitanya; whereas the (object) pot's existence (at a particular place) is known by the reflection of Cit on the pot, inasmuch as it is the 'resultant; consciousness. [Chapter 8 – Verse 14]

Chapter 8 - Verse 15

चैतन्यं द्विगुणं कुम्भे ज्ञातत्वेन स्फुरत्यतः ।
अन्येऽनुव्यवसायाख्यमाहुरेतद्यथोदितम् ॥१५॥

chaitanyam dvigunam kumbhe jnyaatatvena sphurettatah' ।
anye'nuvyavasaayaakhyamaahuretadyathoditam ll 15 ll

So the knowledge of a pot involves a double consciousness, viz., Brahman-consciousness and Vrtti-cum-Chidabhasa-consciousness (Covering the pot). Brahman-consciousness corresponds to the consciousness which accompanies what the Naiyayikas call 'knowledge of knowledge' (Anuvyavasaya), the knowledge which follows the cognition of objects (that I know my knowledge or existence of objects). [Chapter 8 – Verse 15]

Chapter 8 - Verse 16

घटोऽयमित्यसावुक्तिराभासस्य प्रसादतः ।

विज्ञातो घट इत्युक्तिर्ब्रह्मानुग्रहतो भवेत् ॥१६॥

ghat'o'yamityasaavuktiraabhaasasya prasaadatah' I

vijnyaato ghat'a ityuktirbrahmaanugrahato bhavet II 16 II

The cognition 'This is a pot' is due to Chidabhasa, but the knowledge 'I know the pot' is derived from Brahman-consciousness. [Chapter 8 – Verse 16]

Chapter 8 - Verse 17

आभासब्रह्मणी देहाद्बहिर्यद्वद्विवेचिते ।

तद्वदाभासकूटस्थौ विविच्येतां वपुष्यपि ॥१७॥

aabhaasabrahmanee dehaadbahiryadvadvivechite I

tadvadaabhaasakoot'asthau vivichyetaam vapushyapi II 17 II

Just as in objects outside the body, Chidabhasa has thus been differentiated from Brahman, so within the body too Chidabhasa is to be differentiated from the immutable Kutastha. [Chapter 8 – Verse 17]

Chapter 8 - Verse 18

अहंवृत्तौ चिदाभासः कामक्रोधादिकासु च ।

संव्याप्य वर्तते तप्ते लोहे वह्निर्यथा तथा ॥१८॥

ahamvri'ttau chidaabhaasah' kaamakrodhaadikaasu cha I

samvyaapya vartate tapte lohe vahniryathaa tathaa II 18 II

As fire pervades a red-hot piece of iron, so Chidabhasa pervades I Consciousness as well as lust, anger, and other emotions. [Chapter 8 – Verse 18]

Chapter 8 - Verse 19

स्वमात्रं भासयेत्तप्तं लोहं नान्यत्कदाचन ।
एवमाभाससहिता वृत्तयः स्वस्वभासिकाः ॥१९॥

svamaatram bhaasayettaptam loham naanyatkadaachana ।
evamaabhaasasahitaa vri'ttayah' svasvabhaasikaah' ॥ 19 ॥

Even as a red-hot piece of iron manifests itself only and not other objects, similarly the modifications of the intellect (Vrttis), aided by Chidabhasa, manifest themselves only i.e., the things which they cover and not others. [Chapter 8 – Verse 19]

Chapter 8 - Verse 20

क्रमाद्विच्छिद्य विच्छिद्य जायन्ते वृत्तयोऽखिलाः ।
सर्वा अपि विलीयन्ते सुप्तिमूर्च्छासमाधिषु ॥२०॥

kramaadvichchidya vichchidya jaayante vri'ttayo'khilaah' ।
sarvaa api vileeyante suptimoorchchhaasamaadhishu ॥ 20 ॥

All modifications are produced one after another (i.e., with gaps in between); and they all become latent during deep sleep and in the states of swoon and Samadhi. [Chapter 8 – Verse 20]

Chapter 8 - Verse 21

संध्योऽखिलवृत्तीनामभावाश्चावभासिताः ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥२१॥

sandhayo'khilavri'tteenaamabhaavaashchaavabhaasitaah' ।
nirvikaarena yenaasau koot'astha iti geeyate ॥ 21 ॥

That Consciousness which witnesses the interval between the disappearance and the rise of successive Vrttis and the period when they do not exist, and which is itself unmodifiable and immutable, is called Kutastha. [Chapter 8 – Verse 21]

Chapter 8 - Verse 22

घटे द्विगुणचैतन्यं यथा बाह्ये तथाऽन्तरे ।
वृत्तिष्वपि ततस्तत्र वैशद्यं संधितोऽधिकम् ॥२२॥

ghat'e dvigunachaitanyam yathaa baahye tathaantare ।
vri'ttishvapi tatastatra vaishadyam sandhito'dhikam ॥ 22 ॥

As in the (cognition of an) external pot, there is the play of two forms of consciousness - the reflection of consciousness which reveals the pot and secondly the Eternal consciousness which reveals that the pot is known. [Chapter 8 – Verse 22]

Chapter 8 - Verse 23

ज्ञातताज्ञातते न स्तो घटवद्वृत्तिषु क्वचित् ।
स्वस्य स्वेनागृहीतत्वात्ताभिश्चाज्ञाननाशनात् ॥२३॥

jnyaatataajnyaatate na sto ghat'avadvri'ttishu kvachit ।
svasya svenaagri'heetatvaattaabhishchaaajnyaananaashanaat ॥ 23 ॥

Unlike a pot, the intellect is neither an object of cognition nor of Non-cognition. For it cannot grasp itself - no object can do so - so it cannot be cognised; since, again, it removes ignorance settled on objects it cannot be said to be Non-cognised (for if you know what is produced you know what produced it as well). [Chapter 8 – Verse 23]

Chapter 8 - Verse 24

द्विगुणीकृतचैतन्ये जन्मनाशानुभूतिः ।
अकूटस्थं तदन्यत्तु कूटस्थमविकारतः ॥२४॥

dviguneekri'tachaitanye janmanaashaanubhootitah' ।
akoot'astham tadanyattu koot'asthamavikaaritah' ॥ 24 ॥

Since Chidabhasa is a double consciousness we see it manifested and unmanifested, therefore, it cannot be called immutable, Kutastha; whereas the other is Kutastha, for it undergoes no such change. [Chapter 8 – Verse 24]

Chapter 8 - Verse 25

अन्तःकरणतद्वृत्तिसाक्षीत्यादावनेकधा ।

कूटस्थ एव सर्वत्र पूर्वाचार्यैर्विनिश्चितः ॥२५॥

antah'karanatadvri'ttisaaksheetyaadaavanekadhaa ।

koot'asthah' eva sarvatra poorvaachaaryairvinishchitah' ॥ 25 ॥

The earlier teachers have made it clear that Kutastha is the witness in passages like '(it is) the witness of the intellect (Antahkarana) and its operations (Vrttis)'. [Chapter 8 – Verse 25]

Chapter 8 - Verse 26

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा ।

गम्यन्ते शास्त्रयुक्तिभ्यामित्याभासश्च वर्णितः ॥२६॥

aatmaabhaasaashrayashchaivam mukhaabhaasaashrayaa yathaa ।

gamyante shaastrayuktibhyaamityaabhaasashcha varnitah' ॥ 26 ॥

They have also declared that Kutastha, Chidabhasa and the Mind are related in the same way as the face, its reflection and the mirror This relationship is proved through scriptures and reasoning. Thus Chidabhasa also has been described. [Chapter 8 – Verse 26]

Chapter 8 - Verse 27

बुद्ध्यवच्छिन्नकूटस्थो लोकान्तरगमागमौ ।

कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥२७॥

buddhyavachchhinnakoot'astho lokaantaragamaagamau ।

kartum shakto ghat'aakaasha ivaabhaasena kim vada ॥ 27 ॥

(Objection) : Kutastha conditioned by the intellect can pass to and return from the other worlds, like the Akasa enclosed in a pot. Then what is the necessity of postulating Chidabhasa? [Chapter 8 – Verse 27]

Chapter 8 - Verse 28

शृण्वसङ्गः परिच्छेदमात्राज्जीवो भवेन्नहि ।
अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥२८॥

shri'nvasangah' parichchhedamaatraajjeevo bhavenna hi ।
anyathaa ghat'akud'yaadyairavachchinnasya jeevataa ॥ 28 ॥

(Reply) : Being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. [Chapter 8 – Verse 28]

Chapter 8 - Verse 29

न कुड्यसदृशी बुद्धिः स्वच्छत्वादिति चेत्तथा ।
अस्तु नाम परिच्छेदे किं स्वाच्छयेन भवेत्तव ॥२९॥

na kud'yasaadri'shee buddhih' svachchhatvaaditi chettathaa ।
astu naama parichchhede kim svaachchhyena bhavettava ॥ 29 ॥

(Objection) The intellect is different from the wall, for it is transparent. (Reply) : it may be so, but why do you bother about the opaqueness or transparency of the conditioner? (For your concern is with the condition, not with the conditioner.) [Chapter 8 – Verse 29]

Chapter 8 - Verse 30

प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।
विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ॥३०॥

prasthena daarujanyena kaamsyajanyena vaa na hi ।
vikretustand'ulaadinaam parimaanam vishishyate ॥ 30 ॥

In measuring out rice and other grains it makes no difference to their quantity whether the measure be made of wood or metal. [Chapter 8 – Verse 30]

Chapter 8 - Verse 31

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते ।
कांस्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥३१॥

parimaanavisheshe'pi pratibimbo vishishyate ।
kaamsye yadi tadaa buddhaavapyaabhaaso bhavedbalaat ॥ 31 ॥

If you say, though it makes no difference in measuring, the metallic measure does give reflection, we reply that such is the property of the inner organ (Antahkarana), in that it can reflect consciousness as Chidabhasa. [Chapter 8 – Verse 31]

Chapter 8 - Verse 32

ईषद्भासनमाभासः प्रतिबिम्बस्तथाविधः ।
बिम्बलक्षणहीनः सन्बिम्बवद्भासते स हि ॥३२॥

eeshadbhaasanamaabhaasah' pratibimbastathaavidhah' ।
bimbalakshanaheenah' sanbimbavadbhaasate sa hi ॥ 32 ॥

‘Abhasa’ means slight or partial manifestation, ‘Pratibimba’ is also like that i.e., partial manifestation. It does not have the properties of the real entity but resembles it in having some of them. [Chapter 8 - Verse 32]

Chapter 8 - Verse 33

ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।
स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ॥३३॥

sasangatvavikaaraabhyaam bimbalakshanaheenataa ।
sphoortiroopatvametasya bimbavadbhaasanam viduh' ॥ 33 ॥

As the Chidabhasa is associated and variable, it is devoid of the characteristics of Kutastha. But as it renders objects capable of being cognized, it resembles Kutastha. Such is the opinion of the wise. [Chapter 8 – Verse 33]

Chapter 8 - Verse 34

नहि धीभावभावित्वादाभासोऽस्ति धियः पृथक् ।
इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ॥३४॥

na hi dheebhaavabhaavitvaadaabhaaso'sti dhiyah' pri'thak I
iti chedalpamevoktam dheerapyevam svadehatah' II 34 II

(Objection) : Chidabhasa is not different from the intellect because its existence depends on the existence of the intellect. (Reply) : You say little, for the intellect itself might also be similarly regarded as not different from the body. [Chapter 8 – Verse 34]

Chapter 8 - Verse 35

देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथासति ।
बुद्धेरन्यश्चिदाभासः प्रवेशश्रुतिषु श्रुतः ॥३५॥

dehe mri'te'pi buddhishchechchhaastraadasti tathaa sati I
buddheranyashchidaabhaasah' praveshashrutishu shrutah' II 35 II

(Objection) : The scriptures declare the survival of the intellect after the body falls (and therefore the intellect is the same as Chidabhasa). (Reply) : According to the Shruti passages which declare the entry of the Atman or the Self into the body, Chidabhasa is distinct from the intellect. [Chapter 8 – Verse 35]

Chapter 8 - Verse 36

धीयुक्तस्य प्रवेशश्चेन्नैतरेये धियः पृथक् ।
आत्मा प्रवेशं संकल्प्य प्रविष्ट इति गीयते ॥३६॥

dheeyuktasya praveshashchennaitareye dhiyah' pri'thak ।
aatmaa pravesham sankalpya pravisht'a iti geeyate ॥ 36 ॥

(Objection) : Chidabhasa and the intellect enter the body together. (Reply) : This is not so, for in the Aitareya Upanishad it is said that the Self enters the body by its own will apart from the intellect. [Chapter 8 – Verse 36]

Chapter 8 - Verse 37

कथं न्विदं साक्षदेहं मदृते स्यादितीरणात् ॥
विदार्य मूर्धसीमानं प्रविष्टः संसरत्ययम् ॥३७॥

katham nvidam saakshadeham madri'te syaaditeeranaat ।
vidaarya moordhnah' seemaanam pravisht'ah' samsaratyayam ॥ 37 ॥

The Upanishad says that the Self (Atman) thought: 'This body with the organs cannot live without me', and so cleaving the centre of the skull it entered into the body and started experiencing the changeable states (e.g., wakeful, dreaming etc.). [Chapter 8 – Verse 37]

Chapter 8 - Verse 38

कथं प्रविष्टोऽसङ्गश्चेत्सृष्टिर्वाऽस्य कथं वद ।
मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ॥३८॥

katham pravisht'o'sangashchetsri'sht'irvaasya katham vada ।
maayikatvam tayostulyam vinaashashcha samastayoh' ॥ 38 ॥

(Objection) : How can the associationless Kutastha be said to animate the body by entering it? (Reply) : Then how did it create the universe? (Objection) : Both the acts of creation and entering the body are caused by Maya. (Reply) : Then they vanish too when Maya is destroyed. [Chapter 8 – Verse 38]

Chapter 8 - Verse 39

समुत्थायैष भूतेभ्यस्तान्येवानुविनश्यति ।
विस्पष्टमिति मैत्रेय्यै याज्ञवल्क्य उवाच हि ॥३९॥

samuptyaayaiva bhootebhyastaanyevaanuvinashyati ।
vispasht'amiti maitreyya yaajnyavalkya uvaacha hi ॥ 39 ॥

The Self becomes the ego identifying itself with the body composed of the five elements, and when the body perishes (once for all) the ego too perishes with it. Thus said Yajnavalkya to Maitreyi. [Chapter 8 – Verse 39]

Chapter 8 - Verse 40

अविनाश्ययमात्मेति कूटस्थः प्रविवेचितः ।
मात्रासंसर्ग इत्येवमसङ्गत्वस्य कीर्तनात् ॥४०॥

avinaashyayamaatmeti koot'asthah' pravivechitah' ।
maatrasamsarga ityevamasangatvasya keertanaat ॥ 40 ॥

‘This Self is not perishable’ -thus the Sruti differentiates the Kutastha from everything else. ‘The Self is associationless’ -such statements sing the ever-detached states of Kutastha. [Chapter 8 – Verse 40]

Chapter 8 - Verse 41

जीवापेतं वाव किल शरीरं म्रियते न सः ।
इत्यत्र न विमोक्षोऽर्थः किंतु लोकान्तरे गतिः ॥४१॥

jeevaapetam vaava kila shareeram mriyate na sah' ।
ityatra na vimoksho'rthah' kintu lokaantare gatih' ॥ 41 ॥

The passage which says that the body only dies and not the Jiva does not mean that he is released but only that he transmigrates. [Chapter 8 – Verse 41]

Chapter 8 - Verse 42

नाहं ब्रह्मेति बुध्येत स विनाशीति चेन्न तत् ।
सामानाधिकरण्यस्य बाधायामपि संभवात् ॥४२॥

naaham brahmeti budhyeta sa vinaasheeti chenna tat |
saamaanaadhikaranyasya baadhaayaamapi sambhavaat || 42 ||

(Objection) : How can the changeable Jiva say 'I am Brahman' since Brahman is immutable?
(Reply) : He can, because, in spite of apparent discrepancy between Jiva and Brahman, the identity is established by giving up the false notion about the Jiva. (What appeared under the influence of Maya, as Jiva is really none other than Brahman.) [Chapter 8 – Verse 42]

Chapter 8 - Verse 43

योऽयं स्थाणुः पुमानेष पुंथिया स्थाणुधीरिव ।
ब्रह्मास्मीति धियाऽशेषाप्यहंबुद्धिर्निवर्त्यते ॥४३॥

yo'yam sthaanuh' pumaanesha pundhiyaa sthaanudheeriva |
brahmaasmeeti dhiyaa sheshaa hyaham buddhirnivartate || 43 ||

A Man may be mistaken for the stump of a tree; but the notion of the stump is destroyed when the man is known to be a man. Similarly, when the Jiva knows 'I am Brahman', his notion 'I am Buddhi (the ego-consciousness in the mind)' is destroyed. [Chapter 8 – Verse 43]

Chapter 8 - Verse 44

नैष्कर्म्यसिद्धावप्येवमाचार्यैः स्पष्टमीरितम् ।

सामानाधिकरण्यस्य बाधार्थत्वमतोस्तु तत् ॥४४॥

naishkarmyasiddhaavapyevamaacharyaih' spasht'ameeritam I

saamaanaadhikaranyasya baadhaarthatvam tato'stu tat II 44 II

Acarya Suresvara in his Naishkarmya Siddhi describes clearly how Jiva and Brahman are found to be identical when the false notion about the Jiva (viz., its identity with the Buddhi) is destroyed. Therefore, the text 'I am Brahman' is to be understood in this sense. [Chapter 8 – Verse 44]

Chapter 8 - Verse 45

सर्वं ब्रह्मेति जगता सामानाधिकरण्यवत् ।

अहं ब्रह्मेति जीवेन सामानाधिकृतिर्भवेत् ॥४५॥

sarvam brahmeti jagataa saamaanaadhikaranyavat I

aham brahmeti jeevena saamaanaadhikri'tirbhavet II 45 II

In another Sruti text : 'Everything is Brahman', Brahman and the universe are shown to be identical; it also is to be interpreted in the above sense, viz., what appears to be 'all this', i.e. the universe, is really Brahman. Similarly, in the text 'I am Brahman' the same identity of Jiva and Brahman is indicated. [Chapter 8 – Verse 45]

Chapter 8 - Verse 46

सामानाधिकरण्यस्य बाधार्थत्वं निराकृतम् ।
प्रयत्नतो विवरणे कूटस्थस्य विवक्षया ॥४६॥

saamaanaadhikaranyasya baadhaarthatvam niraakri'tam ।
prayatnato vivarane koot'asthatvavivakshayaa ॥ 46 ॥

It is true that the author of the Vivarana gloss has denied the Badha-samanadhikarany interpretation (and has accepted the Mukhya-samanadhikarany interpretation) of 'I am Brahman'. It is because he has taken the 'I' in the sense of Kutastha-caitanya and not in the sense of Chidabhasa. [Chapter 8 – Verse 46]

Chapter 8 - Verse 47

शोधितस्त्वंपदार्थो यः कूटस्थो ब्रह्मरूपताम् ।
तस्य वक्तुं विवरणे तथोक्तमितरत्र च ॥४७॥

shodhitastvam padaartho yah' koot'astho brahmaroopataam ।
tasya vaktum vivarane tathoktamitaratra cha ॥ 47 ॥

In the text 'That thou art' the word 'thou' freed from all adjuncts, is Kutastha; and in Vivarana and other (advanced) works attempts are made to establish its identity with Brahman. [Chapter 8 – Verse 47]

Chapter 8 - Verse 48

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
अधिष्ठानचितिः सैषा कूटस्थाऽत्र विवक्षिता ॥४८॥

dehendriyaadiyuktasya jeevaabhaasabhramasya yaa ।
adhisht'haanachitih' saishaa koot'asthaatra vivakshitaa ॥ 48 ॥

The consciousness, the substratum on which the illusion of Chidabhasa together with the body and the sense organs is superimposed, is known as Kutastha in Vedanta. [Chapter 8 – Verse 48]

Chapter 8 - Verse 49

जगद्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
त्रय्यन्तेषु तदत्र स्याद्ब्रह्मशब्दविवक्षितम् ॥४९॥

jagadbhramasya sarvasya yadadhisht'haanameeritam ।
trayyanteshu tatra syaadbrahmashabdavivakshitam ॥ 49 ॥

The substratum, on which stands the illusion of the whole world, is described in the Vedanta by the word Brahman. [Chapter 8 – Verse 49]

Chapter 8 - Verse 50

एतस्मिन्नेव चैतन्ये जगदारोप्यते यदा ।
तदा तदेकदेशस्य जीवाभासस्य का कथा ॥५०॥

etasminneva chaitanye jagadaaropyate yadaa ।
tadaa tadekadeshasya jeevaabhaasasya kaa kathaa ॥ 50 ॥

When the whole world of Maya is recognised as a superimposition on this one consciousness, Brahman, what to speak of Jiva who is only a part of this world. [Chapter 8 – Verse 50]

Chapter 8 - Verse 51

जगत्तदेकदेशाख्यसमारोप्यस्य भेदतः ।
तत्त्वंपदार्थौ भिन्नौ स्तो वस्तुतस्त्वेकता चितेः ॥५१॥

jagattadekadeshaakhyasamaaropyasya bhedatah' ।
tattvampadaarthau bhinnau sto vastutastvekataa chitah' ॥ 51 ॥

The difference between the entities indicated by 'that' and 'thou' is due to that of the superposed world and Jiva, which is only a part of it; in reality they are one consciousness. [Chapter 8 – Verse 51]

Chapter 8 - Verse 52

कर्तृत्वादीन्बुद्धिधर्मान्स्फूर्त्याख्यां चात्मरूपताम् ।
दधद्विभाति पुरत आभासोऽतो भ्रमो भवेत् ॥५२॥

kartri'tvaadeenbuddhidharmaansphoortyaakhyaam chaatmaroopataam ।
dadhadvibhaati purata aabhaaso'to bhramo bhavet ॥ 52 ॥

(That it is a genuine case of superposition is proved by the fact that) Chidabhasa, the reflected consciousness, partakes of the characteristics of both, the superposing intellect, such as agentship, enjoyership, etc., and the superposed Atman, which is consciousness. So the whole Chidabhasa is a creation of illusion. [Chapter 8 – Verse 52]

Chapter 8 - Verse 53

का बुद्धिः कोऽयमाभासः को वात्माऽत्र जगत्कथम् ।
इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ॥५३॥

kaa buddhih' ko'yamaabhaasah' ko vaatraatmaa jagatkatham ।
ityanirnayato mohah' so'yam samsaara ishyate ॥ 53 ॥

'What is the intellect ?' 'What is the reflected consciousness ?' 'And what is the Self ?' 'How is the world here ?' - Because of indecision about these questions ignorance has arisen. This illusion is also called Samsara. [Chapter 8 – Verse 53]

Chapter 8 - Verse 54

बुद्ध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।
स एव मुक्त इत्येवं वेदान्तेषु विनिश्चयः ॥५४॥

buddhyaadeenaam svaroopam yo vivinakti sa tattvavit ।
sa eva mukta ityevam vedaanteshu vinishchayah' ॥ 54 ॥

He is the knower of truth, the liberated, who knows the true nature of the intellect, etc., mentioned above. Thus the Vedanta has decided. [Chapter 8 – Verse 54]

Chapter 8 - Verse 55

एवं च सति बन्धः स्यात् कस्येत्यादिकुतर्कजाः ।

विडम्बना दृढं खण्ड्याः खण्डनोक्तिप्रकारतः ॥५५॥

evam cha sati bandhah' syaatkasyetyaadikutarkajaah' ।

vid'ambanaadri'd'ham khand'yaah' khand'anoktiprakaaratah' ॥ 55 ॥

The piece of sophistry advanced by the logicians and others, viz., 'Whose is the bondage ?' must be met by adopting the method of Khandana-Khanda-Khadya by Sri Harsa Mishra. [Chapter 8 – Verse 55]

Chapter 8 - Verse 56

वृत्तेः साक्षितया वृत्तिप्रागभावस्य च स्थितः ।

बुभुत्सायां तथाऽज्ञोऽस्मीत्याभासज्ञानवस्तुनः ॥५६॥

vri'tteh' saakshitayaa vri'tteh' praagabhaavasya cha sthitah' ।

bubhutsaayaam tathaajnyo'smeetyaabhaasaajnyaanavastunah' ॥ 56 ॥

It is said in the Shiva Purana that pure consciousness (Kutastha) exists as a witness to (the rise and fall of) the mental modifications (Vrittis), their prior (and posterior) non-existence and the state of ignorance prior to inquiry about truth. [Chapter 8 – Verse 56]

Chapter 8 - Verse 57, 58

असत्यालम्बनत्वेन सत्यः सर्वजडस्य तु ।
साधकत्वेन चिद्रूपः सदा प्रेमास्पदत्वतः ॥५७॥
आनन्दरूपः सर्वार्थसाधकत्वेन हेतुना ।
सर्वसंबन्धवत्त्वेन संपूर्णः शिवसंज्ञितः ॥५८॥

asatyaalambanatvena satyah' sarvajad'asya tu ।
saadhakatvena chidroopah' sadaa premaaspadatvatah' ॥ 57 ॥
aanandaroopah' sarvaarthasaadhakatvena hetunaa ।
sarva sambandhavattvena sampoornah' shivasanjnyitah' ॥ 58 ॥

As the support of the unreal world, its nature is existence; as it cognises all insentient objects, its nature is consciousness; and as it is always the object of love, its nature is bliss. It is called Shiva, the infinite, being the means of revelation of all objects and being related to them as their substratum. [Chapter 8 – Verse 57, 58]

Chapter 8 - Verse 59

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।
जीवेशत्वादिरहितः केवलः स्वप्रभः शिवः ॥५९॥

iti shaivapuraaneshu koot'asthah' pravivechitah' ।
jeeveshatvaadirahitah' kevalah' svaprabhah' shivah' ॥ 59 ॥

Thus in the Saiva-Puranas Kutastha has been described as having no particular characteristics of Jiva and Ishvara and as being non-dual, self-luminous and the highest good. [Chapter 8 – Verse 59]

Chapter 8 - Verse 60

मायाभासेन जीवेशौ करोतीति श्रुतत्वतः ।

मायिकावेव जीवेशौ स्वच्छौ तौ काचकुम्भवत् ॥६०॥

maayaabhaasena jeeveshau karoteeti shrutatvatah' I

maayikaaveva jeeveshau svachchhau tau kaachakumbhavat II 60 II

The Shruti declares that Jiva and Ishvara are both reflections of Brahman in Maya. They are, however, different from material things in that they are transparent (i.e., revealing) just as a glass jar is different from earthen ones. [Chapter 8 – Verse 60]

Chapter 8 - Verse 61

अन्नजन्यं मनो देहात्स्वच्छं यद्वत्तथैव तौ ।

मायिकावपि सर्वस्मादन्यस्मात्स्वच्छतां गतौ ॥६१॥

annajanyam manodehaatsvachchham yadvattathaiva tau I

maayikaavapi sarvasmaadanyasmaatsvachchhataam gatau II 61 II

Though both are products of food, the mind is subtler and purer than the body. Similarly, Jiva and Ishvara are more transparent than the grosser products of Maya. [Chapter 8 – Verse 61]

Chapter 8 - Verse 62

चिद्रूपत्वं च संभाव्यं चित्त्वेनैव प्रकाशनात् ।

सर्वकल्पनशक्ताया मायाया दुष्करं नहि ॥६२॥

chidroopatvam cha sambhaavyam chittvenaiva prakaashanaat I

sarvakalpanashaktaayaa maayaayaa dushkaram na hi II 62 II

Jiva and Ishvara, because they manifest the power of revealing, must be considered to be endowed with consciousness. For, nothing is difficult for Maya, that is endowed with the power to create all things. [Chapter 8 – Verse 62]

Chapter 8 - Verse 63

अस्मन्निद्रापि जीवेशौ चेतनौ स्वप्नगौ सृजेत् ।
महामाया सृजत्येतावित्याश्चर्यं किमत्र ते ॥६३॥

asmannidraapi jeeveshau chetanau svapnagau sri'jet ।
mahaamaayaa sri'jatyetaavityaashcharyam kimatra te ॥ 63 ॥

When we sleep, our dreams create even Jiva and Ishvara. What wonder is there then that the Great Maya creates them in the waking state ? [Chapter 8 – Verse 63]

Chapter 8 - Verse 64

सर्वज्ञत्वादिकं चेशे कल्पयित्वा प्रदर्शयेत् ।
धर्मिणं कल्पयेद्वाऽस्याः को भारो धर्मकल्पने ॥६४॥

sarvajnyatvaadikam cheshe kalpayitvaa pradarshayet ।
dharminam kalpayedyaaasyaah' ko bhaaro dharmakalpane ॥ 64 ॥

The Maya creates omniscience and other qualities too in Ishvara. When it can create Ishvara, the receptacle of these qualities, is it difficult to conceive that it can also create these qualities in Him ? [Chapter 8 – Verse 64]

Chapter 8 - Verse 65

कूटस्थेऽप्यतिशङ्का स्यादिति चेन्माऽतिशङ्क्यताम् ।
कूटस्थमायिकत्वे तु प्रमाणं नहि विद्यते ॥६५॥

koot'asthe'pyatishankya syaaditi chenmaatishankyataam ।
koot'aasthamaayikatve tu pramaanam na hi vartate ॥ 65 ॥

If you raise the improper doubt about Kutastha, we say: do not imagine that Kutastha is also a creation of Maya. There is no evidence for that assumption. [Chapter 8 – Verse 65]

Chapter 8 - Verse 66

वस्तुत्वं घोषयन्त्यस्य वेदान्ताः सकला अपि ।
सपत्नरूपं वस्त्वन्यत्र सहन्तेऽत्र किञ्चन ॥६६॥

vastutvam ghoshayantyasya vedaantaah' sakalaa api ।
sapatnaroopam vastvanyanna sahante'tra kinchana ॥ 66 ॥

All the classics of Vedanta proclaim the reality of Kutastha and they do not admit the existence of any entity other than It. [Chapter 8 – Verse 66]

Chapter 8 - Verse 67

श्रुत्यर्थं विशदीकुर्मो न तर्काद्वचि किञ्चन ।
तेन तार्किकशङ्कानामत्र कोऽवसरो वद ॥६७॥

shrutyartham vishadeekurmo na tarkaanvachmi kinchana ।
tena taarkikashankaanaamatra ko'vasaro vada ॥ 67 ॥

These verses show the real meaning of the Shruti and do not consider the matter from a logical point of view. The doubts of the logicians are not considered here. [Chapter 8 – Verse 67]

Chapter 8 - Verse 68

तस्मात्कुतर्कं संत्यज्य मुमुक्षुः श्रुतिमाश्रयेत् ।
श्रुतौ तु माया जीवेशौ करोतीति प्रदर्शितम् ॥६८॥

tasmaatkutarkam santyajya mumukshuh' shrutimaashrayet ।
shrutau tu maayaajeeveshau karoteeti pradarshitam ॥ 68 ॥

The aspirant for release should give up sophistry and should base his conviction on the Shruti, which says that Jiva and Ishvara are creations of Maya. [Chapter 8 – Verse 68]

Chapter 8 - Verse 69

ईक्षणादिप्रवेशान्ता सृष्टिरीशकृता भवेत् ।
जाग्रदादिविमोक्षान्तः संसारो जीवकर्तृकः ॥६९॥

eekshanaadipraveshaantaa sri'sht'ireeshakri'taa bhavet ।
jaagradaadivimokshantah' samsaaro jeevakartri'kah' ॥ 69 ॥

Ishvara's creation extends from His willing to create the world to His entrance into His creation; Jiva's creation includes everything from the world of the waking state to his release from ignorance. [Chapter 8 – Verse 69]

Chapter 8 - Verse 70

असङ्ग एव कूटस्थः सर्वदा नास्य कश्चन ।
भवत्यतिशयस्तेन मनस्येवं विचार्यताम् ॥७०॥

asanga eva koot'asthah' sarvadaa naasya kashchana ।
bhavatyatishayastena manasyevam vichaaryataam ॥ 70 ॥

Kutastha is ever associationless, it does not change. Thus one should always meditate and reflect. [Chapter 8 – Verse 70]

Chapter 8 - Verse 71

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥७१॥

na nirodho na chotpattirna baddho na cha saadhakah' ।
na mumukshurna vai mukta ityeshaa paramaarthataa ॥ 71 ॥

'(For Kutastha) there is no death and no birth, none in bondage and none engaged in working out release (Sadhaka), no aspirant for release (Mumukshu) and none liberated (Mukta). That is the supreme truth'. [Chapter 8 – Verse 71]

Chapter 8 - Verse 72

अवाङ्मनसगम्यं तं श्रुतिर्बोधयितुं सदा ।
जीवमीशं जगद्वापि समाश्रित्य प्रबोधयेत् ॥७२॥

avaangmanasagamyam tam shrutirbodhayitum sadaa ।
jeevameesham jagadvaapi samaashrityaavabodhayet ॥ 72 ॥

The Shruti tries to indicate the reality which is beyond the body and the mind by using the conceptions of Jiva, Ishvara and Jagat. [Chapter 8 – Verse 72]

Chapter 8 - Verse 73

यया यया भवेत्पुंसा व्युत्पत्तिः प्रत्यगात्मनि ।
सा सैव प्रक्रियेह स्यात्साध्वीत्याचार्यभाषितम् ॥७३॥

yayaa yayaa bhavetpumsaam vyutpattih' pratyagaatmani ।
saa saiva prakriyeha syaatsaadhveetyaachaaryabhaashitam ॥ 73 ॥

Acharya Sureshvara has said that whatever method helps one to understand clearly the indwelling Atman is approved by the Vedantic classics. [Chapter 8 – Verse 73]

Chapter 8 - Verse 74

श्रुतितात्पर्यमखिलमबुद्ध्वा भ्राम्यते जडः ।
विवेकी त्वखिलं बुद्ध्वा तिष्ठत्यानन्दवारिधौ ॥७४॥

shrutitaatparyamakhilamabudhvaa bhraamyate jad'ah' ।
vivekee tvakhilam budhvaa tisht'hatyaanandavaaridhau ॥ 74 ॥

The dull-witted, ignorant of the real meaning of the Shruti, wanders here and there, whereas the wise, understanding its purport, ever abides in the ocean of bliss. [Chapter 8 – Verse 74]

Chapter 8 - Verse 75

मायामेघो जगन्नीरं वर्षत्वेष यथा तथा ।

चिदाकाशस्य नो हानिर्न वा लाभ इति स्थितिः ॥७५॥

maayaamegho jaganneeram varshatvesha yathaa tathaa ।

chidaakaashasya no haanirna vaa laabha iti sthitih' ॥ 75 ॥

Like a cloud which pours out streams of rain, Maya creates the world (Jagat). As the ether is not affected by the rain, so pure consciousness (that I am) suffers neither gain nor loss from anything in the phenomenal world. That is the conviction of the wise. [Chapter 8 – Verse 75]

Chapter 8 - Verse 76

इमं कूटस्थदीपं योऽनुसंधत्ते निरन्तरम् ।

स्वयं कूटस्थरूपेण दीप्यतेऽसौ निरन्तरम् ॥७६॥

imam koot'asthadeepam yo'nusandhatte niranantaram ।

svayam koot'astharoopena deepyate'sau niranantaram ॥ 76 ॥

He who always reflects on this 'Lamp of Kutastha' ever abides as the self-revealing Kutastha. [Chapter 8 – Verse 76]